

# **Human Resource Management in Islamic Perspective**

By

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## **Abstract**

The Islamic approach to "Human Resource Management"(HRM) differs markedly from the conventional approach of Human Resource Management. This paper attempts to define HRM in brief; elaborates the contemporary and Islamic perception of HRM; provides important Islamic foundations of HRM; examines contemporary HRM; recommends Islamization of HRM; furnishes Islamic Foundations for HRM and suggests an Islamization strategy for contemporary HRM. The paper aims to present basis for thinking on HRM which may lead to some new areas and dimensions not covered by conventional thinking of HRM.

It is an effort to provide the groundwork for establishing a new global strategy by the Muslim scholars and policy makers, to deal with the present-day realities,

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keeping in view the future panorama of the contemporary social science of "Human Resource Management", within the context of crystallizing and disorder of Islam, for the reason that the future of Muslim Ummah in this world and the consequences of the Hereafter also depend on the practice of Islamic Concepts of Human Resource Management.

## **Introduction**

The need for a specific and logical description of "*Human Resource Management*" from Islamic perspective and a strategy for the Islamization of contemporary HRM approaches and modules were never as vital and crucial as it is today.

This is a period of religious, social, economic, and political tragedy and uprising of restlessness and suffering of nervousness and dissatisfaction in the entire world. The great era, which was inaugurated with the dawn of the *Renaissance*, seems to be approaching its end. The new civilization, which developed and enhanced the human life in countless ways, has failed to bring about the spiritual and moral awakening in man that would have enabled him to use all the human and material resources of strength that were placed in his hands for the betterment of humankind, in the continuation of the Divine Purpose.<sup>1</sup>

The symbol of matter-worship, race-worship, and land-worship, which were knocked down by the notable movement started by Prophet Muhammad (peace be upon him), have now been revived. Man is once again the master of his own kind, and is barely conscious of his bondage with the Lord of this universe. All the aficionados of humanity are uncomfortable over this situation. They are persuaded that

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<sup>1</sup> Brohi, A.K., *A Faith to Live by* (Islamabad: National Hijra Council, 1984), pp. 37, 58

this is the time to warn the humanity against the approaching calamity, and to show him the pathway that leads to peace, salvation and greatness.<sup>1</sup>

## **Human Resource Management (HRM)**

Human resource is the stock of acquired talents, skill and knowledge which may enhance a worker's earning power in the labour market. The art of using the human resource for achieving positive results is recognized as management science.<sup>2</sup>

Management science is not as comprehensive or accurate as a physical science such as mathematics or chemistry. Physical sciences deal with non-human entities, and it is the inclusion of human element that raises questions in some minds about management qualifying as a pure science. Different people will not think, act, or react in the same manner under identical circumstances. Therefore, management will never become as pure a science as the physical sciences, but great strides have been made in systematizing knowledge and generalizing certain truths. Management is indeed a *Social Science*, a term that accurately describes its true nature.<sup>3</sup>

There are numerous definitions of *management*. Most popular and often quoted is "getting things done through other people." Another, "Management is a

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1 Al-Faruqi, Isma'il R. & Naseef, Abdullah Omar. Social and Natural Sciences: The Islamic Perspective (UK: Hodder & Stoughton for: King Abdulaziz University, Jeddah, 1981), pp.8-10

2 Kuper, A. Adam & Kuper, Jessica. eds., The Social Science Encyclopaedia. Article: Cowell, Frank. Human Capital (Pakistan: Services Book Club, 1989), pp.366-367

3 Terry, George R. & Franklin, Stephen G., Principles of Management (USA: Richard D. Irwin, Inc., 1982), p. 6; also see: Encyclopedia Britannica, 2005, deluxe edition CD-ROM, Topic: Economics.

distinct process consisting of activities of planning, organizing, actuating & controlling, performed to determine & accomplish stated objectives with the use of human beings and other resources.”<sup>1</sup>

Human Resource Management (HRM) is defined as the procurement, allocation, utilization, and motivation of human resources in the international context. It is described as a process governed and directed by policies, strategies, rules and culture. Some are of the view that HRM is a philosophy behind an art practiced by management around the world in organizations public or private, profit or non profit focusing on organizational resources. Some claim that HRM is more than just “*People Management*” as is often perceived. It is rather an optimizing strategy for human capital management and development.<sup>2</sup>

The basic principle for HRM is that the people working in an organization are its greatest asset for achieving objectives. HRM is a rational and holistic approach to the management of people that requires and develops organizational structures and systems, individual attitudes and behaviour. It also means development of the physical, mental, and social conditions of a person. Other principle elements ascribed to HRM are: recruitment, induction, performance management, career development, reward and recognition.<sup>3</sup>

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1 Ibid., p.4; also see: Pant, Y.P., Planning and Development (New Delhi: Oxford & IBH Publishers Ltd., 1989).

2 Samuelson, Paul A.. & Nordhaus, William D., Economics, (New York: Mc-GrawHill Co., 13th ed., 1989), pp. 10-13,885-891.

3 Terry, George R. & Franklin, Stephen G., Principles of Management (USA: Illinois: Richard D. Irwin, Inc., 1982), p. 3, 6-11,18; also see: Pant, Y.P. Planning and Development (New Delhi: Oxford & IBH Publishers Ltd., 1989); Noe, Raymond A.,

As far as the definition and scope of contemporary HRM is concerned, Islam has no disagreement with it. The concept of HRM is generally, well defined by Holy Qur'ān and Sunnah. Categorically speaking, the development of Man (as a human resource) in every field of life is the ultimate goal of Islam. The difference between the Islamic and Contemporary HRM does not lie in definition, but in their perception.<sup>1</sup>

## Contemporary Perception of HRM

According to *Will Durant*, "Every science begins as philosophy and ends as art; it arises in hypothesis and flows into achievement. Philosophy is a hypothetical interpretation of the unknown (as in metaphysics), or of the in-exactly known (as in ethics or political philosophy); it is the front trench in the siege of truth. Science is the captured territory; and behind it are those secure regions in which the captured territory; and behind it are those secure

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Hollenbeck, John R., Gerhart, Barry, & Wright Patrick M. Human resource management in Australia: strategy, people performance (Australia: McGraw-Hill, 2004); McChance, Steven, & Travaglione, Tony. Organisational Behaviour on the Pacific Rim. (New York: McGraw-Hill, 2003).

1. Al-Qur'ān: 2:28; 2:148; 2:246-248; 4:150-151; 4:163; 5:100; 6:32; 13:31; 19:76; 21:33; 23:12-13; 23: 51-52; 28:68; 32:9; 37:142, 40:78; 51:21; 67:2; 73:20; 3:14-15; Also see commentary by: Abdullah Yousuf Ali, Mufti Muhammad Shafi, Ma-ârif-ul-Qur'ān; Mawlāna Amin Ahsan Islāhi, Tadabbur al-Qur'ān; Sayyid Abul-âla Mawdūdi, Tafheem-ul-Qur'ān; Pīr Muhammad Karam Shah al-Azharī, Zia-ul-Qur'ān; Abdul Hakeem Malik, QUR'ANIC PRISM: Trilingual subjet index of Holy Qur'an, Pakistan/UK/Canada/ USA: Islamic Research Foundation, 3rd ed., 2002; Dr. Muhammad Junaid Nadvi, Index of Qur'ānic Verses on Islamic Economics, (Islamabad: Da'wah Academy, International Islamic University, 2000); Imam Abu Zakariya Yahya-ibn-Sharaf al-Nawawi, Riyād al-Salihīn, English tr., Muhammad Saghir Hasan Masumi, Gardens of the Righteous, (Islamabad: National Hijra Council, 1992).

regions in which knowledge and art build our imperfect and marvelous world. Philosophy seems to stand still, perplexed; but only because she leaves the fruits of victory to her daughters the sciences, and herself passes on, divinely discontent, to the uncertain and unexplored.”<sup>1</sup>

Will Durant further elaborates philosophy in these words: “Philosophy means and includes five fields of study and discourse: logic, esthetics, ethics, politics, and metaphysics. *Logic* is the study of ideal method in thought and research: observation and introspection, deduction and induction, hypothesis & experiment, analysis and synthesis – such are the forms of human activity which logic tries to understand and guide: it is a dull study for most of us, and yet the great events in the history of thought are the improvements men have made in their methods of thinking and research. *Esthetics* is the study of ideal form, or beauty; it is the philosophy of art. *Ethics* is the study of ideal conduct; the knowledge, said *Socrates*, is the knowledge of good and evil, the knowledge of wisdom of life. *Politics* is the study of ideal social organization (it is not, as one might suppose, the art and science of capturing and keeping office); monarchy, aristocracy, democracy, socialism, anarchism, feminism – these are the *dramatis personae* of political philosophy. And lastly, *metaphysics* (which gets into so much trouble because it is not, like the other forms of philosophy, an attempt to coordinate the real in the light of the ideal) is the study of the “ultimate reality” of all things: of the real and final nature of “matter”

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<sup>1</sup> Durant, Will., The Story of Philosophy (Pakistan: Services Book Club, 1985), pp. xxii.

(ontology), of "mind" (philosophical psychology), and of the interrelation of "mind" and "matter" in processes of perception and knowledge (epistemology).<sup>1</sup>

Whilst defining Philosophy under five fields of study and their discourse, *Will Durant* should also have mentioned and explained the meaning of *Economics & Human Resource Management* as the sixth field of study, but he did not, perhaps, because of the reason that Economics & HRM was included in the subject matter of political science in the past, now known as political-economy. However, *Paul A. Samuelson* has explained economics (which includes HRM) as a field of study and discourse which should be considered as the sixth field of study of Philosophy.<sup>2</sup>

The above discussion proves that *Human Resource Management* (H R M) owns a philosophy and perception, which should be clearly defined and elaborated. Unfortunately, we don't find it the contemporary *Human Resource Management*, as does the *Islamic Human Resource Management* has.<sup>3</sup>

The perception of contemporary HRM Science is based on the denial of metaphysical phenomenon or holds a mechanical concept of life in which the existence of non-material things is not recognized. It holds secular concepts regarding the creation of Man and other creations; creation and administration of the universe by Laws of Nature; the mechanical or accidental concept of

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<sup>1</sup> *Ibid.*, p. xxiii.

<sup>2</sup> *Samuelson, Paul A. & Nordhaus, William D., Economics*, (New York: Mc-GrawHill Co., 13th ed., 1989), p.4.

<sup>3</sup> *Terry, George R. & Franklin, Stephen G., Principles of Management* (USA: Illinois: Richard D. Irwin, Inc., 1982), p. 4.

universe; universe being subservient to Man to benefit according to his personal instincts and whims; no concept of life Hereafter and trial; people's sovereignty; concept of humanism; concept of rights and obligations; protection laws for life, property and honour.<sup>1</sup>

The philosophy of contemporary HRM considers man completely free in his thought and action, and regards this worldly life alone to be the sole target. It is the material gain alone, which counts. It disregards the soul and its real needs, and gives exclusive attention to human body and its demands. In addition, moral values, which prove to be a barrier in the realization of worldly objectives are either rejected, or regarded as a changing subject with the need of time. Thus, contemporary philosophy of HRM is not compatible to Islamic philosophy of HRM. Simply, the Man fabricates a secular philosophy and the Lord of universe reveals Islamic philosophy to Man.<sup>2</sup>

### **Islamic Perception of HRM**

There is no disagreement among the social scientists on this viewpoint that all social sciences are based on certain philosophies and perceptions, so is the case of Islamic human resource management (IHRM), which is based of revelation, a metaphysical phenomenon, revealed to Man, based on Qur'ân, Sunnah, Ijmâ' الْقُرْآنُ وَالسُّنْنَةُ وَالْإِجْمَاعُ (consensus), *Qiyâs* (analogy) etc.<sup>3</sup>

1 Ahmad, Khurshid., *Islami Nazriyah-e-Hayat*, Karachi University: 1982, Pp. 13-15; 72-103; 127-145

2 \_\_\_\_\_, *Islami Nazriyah-e-Hayat*, Karachi University: 1982, pp. 13-15; 17-31; 50-71

3 For details, see: Hasan, Ahmad. *Principles of Islamic Jurisprudence* (Islamabad: Islamic Research Institute, International Islamic University, 1993).

The perception of contemporary HRM is the outcome of human mind, but the perception Islamic HRM is Divine in character and is based entirely on Qur'an and *Sunnah*. Islamic Human Resource Management (IHRM) is a science to accomplish the high standard of morality expressed under the term 'Righteousness'. The Holy Qur'an states:

﴿ لَيْسَ الْبَرُّ أَنْ تُوَلُوا وُجُوهَكُمْ قَبْلَ الْمَشْرُقِ وَالْمَغْرِبِ  
وَلَكُنَّ الْبَرُّ مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةَ وَالْكِتَابَ  
وَالنَّبِيِّنَ وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى  
وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ  
الصَّلَاةَ وَأَتَى الزَّكَةَ وَالْمُؤْفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا  
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ  
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (177) ﴾

"It is not righteousness that ye turn your faces towards East or West; but it is righteousness, to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and give Zakah, to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic, such are the people of truth, the God-fearing." (al-Qur'an 2:177)

The perception Islamic Human Resource Management is clearly mentioned in this verse.

A perception, howsoever attractive, remains lifeless and ineffective if not integrated with practice. The Muslims own a perception, which encompasses every branch of natural and social sciences, including HRM as a part of Islamic social sciences.<sup>1</sup>

Islamic perception does not only demand to have certain beliefs, and practice some rituals, but it also fervently demands to have firm belief in the revealed knowledge (Holy Scriptures), sent by Allah (*subhanahu wa taââla* (سبحانه وتعالى) through His Messengers (peace be upon them), to confirm the Truths of this universe and the Man itself. Thus, the Islamic perception of HRM means, true belief in the revealed knowledge, total submission to the Will of Allah, to live a life according to the teachings of Allah and his Messengers, to understand the purpose of Man's life on this planet as a unit, and an organic whole, which cannot be divided into several compartments.<sup>2</sup>

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1. See al-Qur'ân: Man-God Relationship: 2:21-22, 2:27, 2:29-31, 2:33-34, 2:43, 2:126, 2:153, 2:165, 2:177, 2:245, 2:254, 2:261-262, 2:264, 2:281, 3:49, 5:91, 5:93, 6:152, 16:52, 16:71, 16:75, 16:128, 17:23-25, 17:30, 18:38, 19:55, 20:112, 23:62, 23:115, 24:22, 29:69, 33:35, 34:37, 65:3, 71:10-12, 90:5, 90:10; Man-Man Relationship: 2:27, 2:39, 2:43, 2:180, 2:188, 2:220, 2:229, 2:237, 2:280, 2:282-283, 4:9-10, 16:90, 17:24-25, 19:32, 20:112, 22:36, 24:61, 65:3, 70:32; Ownership of God: 3:129, 3:180, 3:189, 4:126, 4:131-132, 4:170, 5:17-18, 5:40, 5:120, 6:158, 9:116, 10:55, 10:68, 14:2, 15:23, 16:52, 16:75, 16:95, 16:114, 19:40, 20:6, 20:112, 21:19, 22:64, 24:64, 25:2, 31:26, 34:1, 48:14, 53:31, 57:2, 57:5, 63:7, 85:9; Ownership of Man: 2:180, 2:188, 2:220, 2:229, 4:2, 4:4, 4:6-10, 4:12, 4:20, 4:29, 4:58, 6:94, 6:152, 17:34, 18:34, 18:82, 30:38, 39:29, 1:15, 19, 65:6, 20:112, 24:50, 27:11, 27:52, 28:37, 29:14, 30:9, 39:51, 41:46, 42:40, 43:65, 49:11; Sanctity of Private Property: 2:180, 2:188, 2:220, 2:229, 4:2, 4:4, 4:6-10, 4:12, 4:20, 4:29, 4:58, 6:94, 6:152, 17:34, 18:34, 18:82, 30:38, 39:29, 51:15-19, 65:6.

2. See al-Qur'ân: Faith:- in Angels: 2:177, 2:285, 4:136; - in God: 2:8, 2:62, 2:136, 2:162, 2:177, 2:285, 3:52, 3:84, 4:136, 4:162, 4:175, 5:59, 5:69, 5:83, 7:121,

Consequently, the philosophy of the Holy Qur'ân do not bifurcate Man's life of this world and the Hereafter. This philosophy has been clearly mentioned at many places in the Holy Qur'ân. However, the contemporary commentators have also elaborated this philosophy in their *Tafsîrs*.<sup>1</sup>

### **Islamic Foundations of HRM<sup>2</sup>**

In this section, some useful Islamic foundations for HRM are presented which are adapted from the Holy Qur'ân and Ahâdîth:

- I. Man and all other creations owe their existence, to Allah alone.
- II. The universe is created & administered in accordance with the regulations set by Almighty Allah, known as "Laws of Nature."

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7:126, 7:158, 8:41, 9:18, 24:47, 29:10, 29:46, 40:84, 49:15, 64:8; –in the Last Day: 1:4, 2:4, 2:62, 2:177, 4:136, 4:162, 5:69, 9:18; – in Messengers: 2:136, 2:177, 2:285, 3:84, 4:136, 4:162, 5:12, 5:59, 7:158, 24:47, 47:2, 49:15, 64:8; – in Scriptures: 2:4, 2:136, 2:177, 2:285, 4:136, 5:69, 8:41, 47:2.

1. See: al-Qur'ân: 2:28; 2:148; 2:246-248; 4:150 & 151; 4:163; 5:100; 6:32; 13:31; 19:76; 21:33; 23:12-13; 23: 51-52; 28:68; 32:9; 37:142, 40:78; 51:21; 67:2; 73:20; there are many more references of similar kind in the Holy Qur'ân. Also see commentaries on the verses cited by: Abdullah Yousuf Ali, THE HOLY QURÂN English translation & meanings, revised & edited. (Kingdom of Saudi Arabia, u.d.); Mufti Muhammad Shafi, Ma-ârif-ul-al-Qur'ân, (Karachi: Dârul-Ishâ'at); Mawlâna Amin Ahsan Islâhi, Tadabbur al-Qur'ân, (Lahore: Idara Tadabbur al-Qur'ân); Sayyid Abul-âla Mawdûdi, Tafheem-ul-Qur'ân, (Lahore: Idara Tarjuman al-Qur'ân); Pîr Muhammad Karam Shah al-Azharî, Zia-ul-Qur'ân, (Lahore: Zia-ul-Qur'ân pub.).

2. English translation & meanings used in this paper are taken from "THE HOLY QURÂN" by Abdullah Yousuf Ali, revised & edited by "The Presidency of Islamic Researchers, Ifta, Call & Guidance", King Fahad Holy-Qurâن printing complex, (Kingdom of Saudi Arabia, u.d.).

- III. Negation of the mechanical concept of universe, which claims, it a product of an accident.
- IV. Whole universe is subservient to Man for his use and benefit.
- V. Life of the humankind in this world is a place of trial, on which depends his life of the Hereafter.
- VI. Allah alone is the Sovereign; this concept of sovereignty gave birth to the concept of human unity and human equality.
- VII. Every one is equal in the eyes of Allah. All humans enjoy equal rights and can seek redressal, if wronged, through a court of law. Everyone has protection of his life, property and honour.
- VIII. The Islamic perception is based on *Wahī* وحي (revelation), which demand a believer to adopt a balance between the requirements of body and soul, and function for the larger interest of human good. This perception is not neutral to morality. It believes in eternal moral values, through which nations rise and fall.
- IX. Fundamentals of Islamic perception come from Holy Qur'ān and Sunnah. Islam condemns every innovation, for which there is no proof in the fundamentals. However, Islamic perception is not static. It gives a golden rule of *Ijtihād* اجتہاد an instrument, for use in all places and times of need.
- X. Regarding the reason of truth, Islam prescribes that where there is valid evidence for another

point of view, it should be accepted with humbleness. However, where the evidence is fake or lacking, the Islamic perception feels obligated to expose that discrepancy. The truth is exclusive and should be accepted without compromise. The good value is recognition of Allah as the source of all truth.

XI. A common misunderstanding about Islam is that it demands blind faith in its principles and blocks the way of evaluation. This is a mistaken view, which has created hostility between the Contemporary HRM and Islamic HRM. On the contrary, Islam repetitively invites and encourages humankind for judicious thinking for *Development* in all walks of life.<sup>1</sup>

### **Analysis of Contemporary HRM**

The concepts of contemporary HRM has given the following results to the Humanity of 21<sup>st</sup> century:

- I. Meaning and purpose of Man's life has gone astray.

<sup>1</sup> For details see: Malik, Abdul Hakeem Malik. QUR'ANIC PRISM: Trilingual subject index of Holy Qur'an (Pakistan/UK/Canada/ USA: Islamic Research Foundation, 3rd ed., 2002); Irving, Thomas Ballantine, Ahmad, Khurshid & Ahsan, M. Manazir. THE QUR'AN: BASIC TEACHINGS, (Islamabad: Da'wah Academy, International Islamic University, 1994); M.N.Rizvi, THE FINAL MESSAGE OF GOD: The substance of the Holy Qur'an arranged topic wise, (Islamabad: Islamic Research Institute, International Islamic University, 1996); Nadvi, Dr. Muhammad Junaid. INDEX OF QUR'ANIC VERSES ON ISLAMIC ECONOMICS (Islamabad: Da'wah Academy, International Islamic University, 2000); Imam Abu Zakariya Yahya-ibn-Sharaf al-Nawawi, Riyād al-Salihin, English tr., M.Saghir Hasan Masumi, Gardens of the Righteous, (Islamabad: National Hijra Council, 1992).

- II. Physical comfort is confused with the true happiness of soul and body.
- III. The *Economic Man* of today has changed into an *Economic Animal*.
- IV. Moral fiber of the society has torn apart.
- V. The religious, ethical, social and economic life of the inhabitants of this planet has become artificial (man-made), unemotional & mechanical.<sup>1</sup>

## Need of Islamization

The Muslims in the past were not using the term "*Human Resource Management*" as it is, understood today. However, this does not mean that the Muslims don't have any concept or application for HRM. On the contrary, the Muslims do have a concept of HRM, which they practiced for hundred of years in the past, and are still practicing individually and collectively to an extent in the Muslim and non-Muslim world. Yet, due to the moral downfall, which resulted into the colonial rule, Muslims did not have the opportunity to practice their own social, economic, and political system, according to their own perception of life derived from Holy Qur'an and Sunnah of the Prophet Muhammad (peace be upon him).<sup>2</sup>

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1. For detail see: Nadvi, Mawlāna Sayyid Abul-Hasan Ali, Zīhnī Aur I'taqādī Irtatād (Islamabad: Da'wah Academy, Intl. Islamic University, 2001).

2. Mawdūdi, Sayyid Abul-A'la. Economic System of Islam, ed. Khurshid Ahmad, (Lahore: 1984), pp.100-115; Ajijola, Alhaj Adeleke Dirisu. The Islamic Concept of Social Justice (Lahore: Islamic Pub.Ltd., 1977), pp.160-174; Naqvi, Syed Nawab Haider. Ethics & Economics (U.K: The Islamic Foundation, pp.109-128; Abdalati, Hammudah. Islam in Focus (Riyadh: WAMY, u.d.), pp. 41-48.

In the context of contemporary HRM, the concepts and methodology, which deny the presence of Allah's will, in His scheme of creations, are creating an anti-Islamic attitude. A new metaphysics and a modified methodology for HRM, with a radical Faith-oriented approach are long overdue.

The development of contemporary science of HRM, under a secularist-materialist worldview has led the humankind to serious consequences, because it has neglected the ethical, philosophical, and religious dimensions of HRM. Consequently, the humankind's physical comfort is confused with true happiness of soul and body. The Global village today, with all its technological advancement, is crying out for a meaning and purpose of Man's life, which the scientific and technological advancements have failed to provide. To ensure normal human life, effective steps for the Islamization of HRM in the 21<sup>st</sup> century, should urgently be taken, in order to save the human race from the forthcoming catastrophe.

### **Islamization Strategy**

A strategy for the Islamization of Human Resource Management is being submitted with a hope of execution by the devotees of the *Muslim Ummah*:<sup>1</sup>

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<sup>1</sup> Adapted from: Brohi, A.K., A Faith to Live by (Islamabad: National Hijra Council, 1984), pp. 37, 58; also see: Al-Faruqi, Isma'il R. & Naseef, Abdullah Omar. Social and Natural Sciences: The Islamic Perspective (UK: Hodder & Stoughton for: King Abdulaziz University, Jeddah, 1981); also see: Ahmad, Khurshid. ed., Islam-its meaning and message (U.K., The Islamic Foundation, 1988)

All the knowledge concerning to individual and group, to man and nature, to religion and the science of HRM, must be restructured under the principle of *tawhīd*, i.e. that Allah (swt) ﷺ exists, is One, He is the Creator, Master, Provider, Sustainer, the ultimate metaphysical cause, purpose and end of everything that is. All objective knowledge of this world is knowledge of His will, of his arrangement, of His wisdom. All human determination and endeavour results by His consent. It needs implementation of His command, understanding of the divine pattern, which He has revealed, to achieve intense happiness of human soul and body.

The sciences, including HRM, which study man and his relations with other humans, have to recognize man, as living in a kingdom dominated by *Allah* metaphysically and axiologically. Accurately speaking, they ought to be concerned with the Sovereignty of Allah on earth, with man's vicegerency. In addition, since man's vicegerency is necessarily social, the sciences that study it should properly be called *Ummatic Sciences*. There should be no bifurcation between humanities and social sciences, because the Muslim learning rejects it. The disciplines of natural sciences dealing with nature, and the social sciences dealing with man and society also need a reclassification from an Islamic perspective. This spirit of Islamic theology includes all the branches of natural and social sciences.

There is a need for systematic attempt to assess contemporary HRM from an Islamic perspective. There is a lot in this subject for Islamic scholars to learn and much to avoid with the uniqueness and neutrality of the Islamic

spirit. The mistaken conclusions of the contemporary HRM science should be exposed with rational and scholastic quality, and those of which have resulted from misinformation may be regarded as methodological errors. The positive direction for a rectified HRM should be derived from the vision of Islam, which calls to find the Truth. This vision to be determined by the unity and transcendence of Allah, rationale, life and world affirmation, universalism, ummaism and ethical service of humanity.

The science of HRM must attempt to show the relation of the *Reality* studied to that aspect or part of the divine pattern relevant to it, because the divine pattern is the standard reality for all sciences. Moreover, the divine pattern is not only normative, enjoying a heavenly modality of existence removed from actuality. It is also real in the sense that Allah (*subhanahu wa taâla* سبحانه وتعالى) has inclined reality to demonstrate it, a kind of *fitrah* existence, which Allah has implanted in the human nature of the individuals. Hence, every scientific analysis should therefore endeavour to expose this divine pattern in human affairs, to underline that part of it which is required.

The Islamic social scientists are the gift of Allah (*subhanahu wa taâla* سبحانه وتعالى) to the *Muslim Ummah*. The divine pattern in human affairs should be the object of their constant attention. They are not only scientific in the sense of not leaving out the axiological aspects, but are critical in the light of the divine pattern. Muslim social scientists are the *'ulama* of the *Ummah*. They are the planners of strategies and designers of its future, and educators of its political, social, and economic activities.

Their studies are the “Ummatic” sciences, i.e., those disciplines that study human behaviour as it affects, and is affected by, society. The Muslim social scientist is student & teacher at the same time. Both the Ummah’s vision & its pursuit constitute his concern as ‘alim (man of knowledge) & Muslim (committed to vision). As the Ummah is the carrier of the divine message and witness unto the rest of humanity (*al-Qur’ān* 2:143), so is the Muslim social scientist the trustee of the vision and its first executor. He is, in a unique sense, the true heir of the Prophet (pbuh) in the role of witness of God over the Ummah. (*al-Qur’ān* 2: 142)

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَنْ قِبْلَتِهِمُ  
الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ  
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (142) وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً  
وَسَطَا لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ  
شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ  
الرَّسُولَ مِمَّنْ يَنْقُلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا  
عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ  
بِالنَّاسِ لَرَؤُوفٌ رَّحِيمٌ (143) ﴾

The Islamic social scientists, should maintain an open and public commitment to the values of Islam, an ideology that lays a rational, critical claim to the truth.

Islam-committed scientists should create awareness about the problem, and the need of Islamization of contemporary HRM. Moreover, it is becoming extremely

grave and dangerous, and the all efforts of reconstructing the *Ummah* will be unproductive, unless the Muslim intellegenstia becomes aware of *Ummah's* mission & translating this mission in all fields of human life.

Islam-commited, scholars should be identified and be asked, to seek the Islamic relevance of their knowledge. Similarly, traditional scholars (*'Ulama*), who feel that the disintegration of Islamic knowledge or forceful deterioration of the *Muslim Ummah*, have urged them to add to their command of Islamic tradition the tradition of secular learning, should be asked to contribute in the task of Islamization. Likewise, general Muslim talent for creative ummatic thought outside academic ranks.

A curriculum for Islamic HRM should be developed, with a complete consensus of the Islamic scholars of the world, to educate the human resources. Islam-commited scholars should be equally familiar with the paradigms of contemporary HRM and the traditional doctrines. They should hold a firm stand on the relation of HRM science and religion, and must be capable to describe the premises of both sides.

The vision of Islamizing contemporary HRM is only shared by few scholars and is not readily available to any one. Training of Muslim talents with this vision is another urgent task. Such training must be carried out on the post-doctoral level. Intensive courses, workshops, seminars, conferences, and research projects will also serve the required purpose.

Annotated, topically arranged bibliographies on major disciplines should be prepared for both the Islamic and Secular traditions of HRM learning. Specialists of

Islamic fields should identify the relevant passages, and discipline experts to determine the issues of HRM. Bibliographical surveys, topically systematized anthologies for each problem or area within the discipline, Analytical surveys or articles dealing with the historical development of the problem or discipline, or with the contemporary state of research, should be prepared by the experts, for use by the less advance in the field. This is the speediest way out for extending the frontiers of Islamic HRM. Preparation of textbooks for teaching in the Muslim institutions is the next job ahead. A textbook is ineffective without a trained teacher, or a teacher whose loyalty is elsewhere, and whose Islamic-vision and knowledge is deficient.

## **Conclusion**

Today's global scenario has changed by Allah's will. It is not possible for the Man to reverse, what Allah has willed. However, the faithfuls can still acquire the guidance of Qur'an and Sunnah and play a vital role in maintaining peace in the world and can lead humanity if they demonstrate unity, faith, discipline, and wisdom.

The Muslims occupy a unique position between the two conflicting ideological groups: the liberal West and the Communist World. However, the Muslim community is in a dilemma to deliver solutions for many of the challenges, especially in the field of HRM. Solutions can be explored, understood, and secured within creative and scientific principles, constructed on the foundations of Islam.

Education is the only way to achieve this goal. Unfortunately, the secular-materialistic ideologies of the Western and the Communist World are invading the

Muslim World. In order to achieve quick intellectual and material progress, the Muslim World has accepted these secular-materialistic systems of education and tried its best to blend the Islamic system with them. However, this compromise has proved to be horrifying, because Faith and Secular-Materialistic ideologies cannot be synthesized.

The problem is acute in the sphere of HRM, because this science not only influences the individuals in their personal thought and action but also influence the whole society. It creates a complex environment of economics, politics, and social infrastructures, which are difficult to alter, modify or remove. Therefore, it is important to substitute the secular-materialistic concepts by Islamic concepts and build an Islamic infrastructure to replace the already entrenched secularist system. It is the responsibility of the political leaders, thinkers, philosophers, and scholars of the Muslim Ummah to ponder a strategy for social sciences inspired by Islam that could save their destiny in this world and the Hereafter. The verdict of Qur'an is very clear and loud in this regard:

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ  
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ  
دُونِهِ مِنْ وَالِ﴾

"Verily, never will Allah change the condition of a people until they change what is in themselves, but when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides him any to protect." (al-Qur'an 13: 11)

